M. K. Willistin

# WOMAN'S WORK

FOR

# WOMAN.

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THEOLOGICAL SEMINARY

## A Union Magazine.

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CONTENTS.

## *Woman's Foreign Missionary Society of the Presbyterian Church.*


Woman's Work ..... 73
The Girls' School at Mexico..... 80
Missionary Ladies in Mexico..... 80
Christmas Eve at Wewoka..... 81
Side Lights on Mission Work..... 83

TIDINGS FROM OUR WORKERS.

Petchaburi: Mrs. Sturge ..... 87

FOR THE YOUNG PEOPLE.

Two Girls..... 90
Mexico's Patron Saint..... 92
Suggestions for Study..... 93

AT HOME.

Wait on the Lord..... 96
Both Sides of the Story..... 98
Current Literature and Missions. 100
Our Building Funds..... 101
The Fifteenth Annual Assembly ... 102
New Auxiliaries. ..... 102
New Life Members..... 103
Receipts..... 103


## *Woman's Presbyterian Board of Missions of the Northwest.*


Protestant Missions..... 76
Missionary Ladies in Mexico..... 80
Persia..... 82
Missionaries in Turkey..... 83

TIDINGS FROM OUR WORKERS.

Monterey: Miss Cochrane..... 84
Fresnillo: Miss Jacobs..... 85
Japan: Mrs. Fisher..... 88

AT HOME.

His Royal Bounty..... 95
Appointments not Disappointments... 98
New Life Members..... 106
New Auxiliaries..... 107
Receipts..... 107



# WOMAN'S WORK FOR WOMAN

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Woman's Work for Woman.

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## "WOMAN'S WORK."

In view of a notice which appeared in the February number of the *Foreign Missionary* concerning magazines, it seems well to make the following statement, to which we ask careful attention.

The magazine, *Woman's Work for Woman*, has never been in a better financial position or held a larger place in the hearts of its ten thousand subscribers than it holds to-day. It fully supports itself, and feeds with missionary information a large body of Christian women to whom it has become a necessity as well as an enjoyment. With the sole object of more completely unifying the work of all the women's societies connected with the Board of Foreign Missions, and of bringing them also into closer union with the *Foreign Missionary* (the organ of that Board), it has been decided *after this year* to make some changes in the magazine, if such changes are approved by all the parties concerned. Until January, 1886, it is probable that *Woman's Work for Woman* will be published precisely as it now is, at 1334 Chestnut Street, Philadelphia. After that date the proposition now is to issue it from the Mission Rooms (23 Centre Street, New York), uniform in size and style with the *Foreign Missionary* and as the organ of *all* the women's societies connected with the Board. This is a step forward, not backward, and will be taken for no other reason and with no other object than that given above. We repeat, no change will be made in *Woman's Work for Woman*

during the year 1885, unless it be in its very last month; and whenever the proposed change is made, it will simply be in the line of enlargement, improvement and more perfect unification of the efforts of all our Presbyterian women for the spread of the gospel in heathen lands.

NOTE.—Please read the above twice over, and make no mistake in your understanding of it.

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OUR readers have doubtless seen in the religious papers full accounts of the meetings of the semi-centennial of our Lodiana mission. The sessions were full of interest, and the retrospect of the half century of work in India must have given our missionaries fresh courage for the future. Many interesting papers were presented, extracts from some of which we shall hope to give in our pages from time to time. Our lady missionaries have been more than usually busy in preparations for the meetings, and in the confusion attendant upon so general a flitting, their letter writing has naturally been interrupted. We hope, however, that our next India mail will bring letters containing those chatty little details so dear to the heart of woman, and usually designated by the term "the particulars."

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THE *Indian Female Evangelist* gives a striking instance of the adaptability of God's work to human need. A missionary in New Guinea was teaching a class of young men to write, and they were just learning to write without copy when one of them was called away by the sudden and severe illness of his little child. A day or two later a letter was brought to the missionary from the father. On a dirty, crumpled bit of paper was written in clear characters, "O my father, my child is dead, and my heart is very sore! but, as David said, she will not come to me, but I shall go to her."

The full force of this simple language cannot be appreciated without understanding that the natives are accustomed to make the most extravagant expressions of wild and hopeless grief at the death of children and relatives, cutting themselves, and by other disgusting ceremonies showing their sorrow.

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A CAREFUL investigation of the matter of tithes always brings to light interesting and astonishing facts. Secretary McCabe, of the Methodist Episcopal Church, has been looking up the official reports of the products of the United States for the past year. He finds that in the tithing of the corn, wheat and eggs, the share of the Methodist Church alone would be the immense sum of $5,000,000.

THE *Sunday Magazine* gives the following testimony to the work of medical women in Mexico:

"Whatever doubt may be felt about the advisability of admitting women to the medical profession here among ourselves, there can be no hesitation in the case in India. There the question is whether a hundred million of the people shall have women doctors or none, and the stern logic of these facts has brought government officials and medical authorities to be of one mind. When confronted with the awful mass of suffering endured year after year in the seclusion of the zenanas, uncared for save by barbarous and ignorant methods, without even the hope of alleviation or cure, the strongest prejudice succumbs.

"In Madras the colleges have been for some time opened to women students. In Bombay a movement in the same direction is receiving generous and enthusiastic support; and in Bengal Mr. Rivers Thompson, the lieutenant-governor, has decided that the college at Calcutta shall open its doors to women on equal terms with men. In this way a supply of female doctors will be obtained in India itself, competent to minister to the needs of their fellow countrymen. The queen, never failing in sympathetic interest, has shown her approval of this noble work by receiving Mrs. Scharlieb, the Indian lady, who has now returned to labor at home after winning the highest honors in a London university.

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THE *Missionary Herald* gives the following account of the first missionary meeting held on the Murray Island, New Guinea, as reported by a missionary of the London society:

"I was a great occasion among the natives, and the day was ushered in by repeated volleys of gun-firing. The building was packed by a congregation of six hundred or more from the surrounding islands; large numbers came to join in the service. A native deacon first addressed the people in regard to the principle of Christian giving: 'Friends,' he said, 'God wants your hearts. Give those to him first, and then give your money.' Subsequently two hours were occupied in bringing in the contributions. Each person came to the table with his or her contribution, and after five hundred persons had contributed, it was found that the sum of $220 had been received. It was a noble offering, and indicated the genuine Christian life of these new converts; for these sums were not given upon the impulse of the occasion, but they were the amounts they had brought with them from their homes after due deliberation."

# Mexico.

## *PROTESTANT MISSIONS.*

It is a well-known fact that the great, probably the greatest, obstacle our missionaries have to meet in Mexico is Catholicism. It has been eating into the life of the country since the conquest, in fact was first introduced by the soldiers of that time. In a recent article written by Rev. Rollo Ogden he says: "A large part of the work (of conversion to Catholicism) was done by the soldiers themselves in the fierce zeal of Spanish piety. Indeed, it was a ground of complaint with them that they had been unfairly deprived of the credit of their religious labors." One of their number, Bernal Dial, says, "We taught them to keep wax candles lighted before the holy altars and crosses." As late as 1524 Cortez writes, "Very few, or almost none, of the priests or monks have come."

And yet, we must thank the Catholics for doing away, to a great extent, with cannibalism and some forms of idolatry. All historians tell us that human sacrifices were so common that thousands occurred yearly, and the skulls were preserved in buildings appropriated for the purpose. The companions of Cortez counted 136,000 in *one* of these edifices.

On great occasions, as on the coronation of a king or the consecration of a temple, the numbers become appalling. At the dedication of the great temple of Huietzilopolchli in 1436, the prisoners were ranged in files, forming a procession nearly two miles long. The ceremony of execution and sacrifice lasted several days, and 70,000 captives are said to have perished at the shrine. The method of sacrifice most used was to select the most beautiful and perfectly-formed youth a year in advance. Tutors took charge of him and instructed him how to play his part. He was arrayed magnificently and lived luxuriously. Four beautiful girls were selected to share his luxury and idleness. At last the fatal day arrived, and he was led out of the city to the pyramid on which was the sacrificial stone. On this the prisoner was stretched, and his body secured by five priests, while a sixth, clad in scarlet, with a sharp razor opened the breast of the victim, inserted the hand and tore out the heart · then the body was turned over to the warrior who captured him, to serve up as a feast to his friends. All this has been changed, but we are told that since that time until very recently "the history has been one of terrible oppression, shameless greed and gigantic crime against an entire people." "This assertion," says Rev. Mr. Ogden, "is needful as the justifying warrant of Protestant missions to a nominally Christian country." It is necessary also in opposition to the constant attempts of Cath-

olic authorities in this country to create the impression that Mexican Catholicism is a high and pure form of Christianity. The missionary work done there has been effective in awakening in the people of all classes a distrust of the priesthood. This is the first step.

The first work was done in this great country, containing over ten millions of people—one million of them pure Europeans, five millions of pure Indian blood, and the remainder mixed from all races—the first work was done in 1825, when a few Bibles were distributed. In 1833 the American Bible Society distributed more Bibles, but the first real missionary work was done by Miss Rankin, who was "compelled for years to fight from across the border," in Brownsville, Texas, under the protection of our flag, where she established a school in 1852. Her schools and congregations in Monterey flourished under her care, until they were turned over to the American Board, and later, in 1870, to the Presbyterian Board. The first Protestant congregation was formed in Mexico city by a converted monk named Francisco Aquilar. The Methodists followed next in 1860, represented by Rev. Mr. Thompson. After them came the Baptists; later still the Episcopalians, called "The Church of Jesus," headed by Rev. H. C. Riley, now Bishop Riley; and in 1874 the Congregational Church. A late estimate, given by Rev. J. W. Butler, of the Methodist mission, to Mr. F. A. Ober for his book, "Travels in Mexico," is for 1883 as follows:

| | |
|---|---|
| Foreign missionaries and wives, | 69 |
| Missionaries of woman's boards, | 16 |
| Native laborers ordained, | 40 |
| " " unordained, | 163 |
| Congregations, | 264 |
| Communicants, | 13,096 |
| Probable adherents, | 27,300 |
| Sunday-schools, | 130 |
| Sunday-school scholars, | 4,654 |
| Day-schools, | 82 |
| Church buildings, | 45 |
| Theological students, | 36 |

Our own Church missions are mostly in the northern and central portions of the republic. We have stations at Monterey, San Luis Potosi, Fresnillo, Zacatecas, Durango, in the capital, in Vera Cruz, in the whole state of Michoacan, in Guerrero and in Tabasco.

No country in our whole missionary field gives us so much encouragement in the abundant fruits, in proportion to the labor, as Mexico. We find no parallel to it in the history of missions, not even in Japan. It gives us great encouragement to see self-reliance and

independence growing among them. "The gladness of self-sacrifice which many of them make is inspiring. The recent re-election of President Diaz insures governmental favor and protection to the missions. Mexico has tried to establish religious toleration by an act of government, nevertheless Catholicism reigns. We are told by a recent resident of Mexico that Protestant churches are hard to find, while those of Catholics are on every hill-top, and their magnificence challenges the admiration of all travellers. One of these, in the city of Durango, was built at a cost of over two

STUDY HOUR.—GIRLS' SCHOOL AT MEXICO.

millions of dollars, a sum greater than half the aggregated wealth of that municipality of 30,000 inhabitants.

There are three classes of people, and the social distinctions are very rigid. First, the rich or property owners; second, tradesmen and merchants; and, lastly, the peons or menials, who are nothing but slaves. These last are unambitious and contented because

hopeless, their only object being to obtain a sufficient amount of maize meal and a few kernels of coffee. They have not advanced a step in a hundred years. Marriage is rare among this class. The marriage fees demanded by the Romish clergy have been so extortionate that the people have for generations ignored these solemnities. They have almost no physicians, no hospitals and no nurses. Hear again the cry for medical missionaries!

WASHING IN THE PATIO—GIRLS' SCHOOL AT MEXICO.

Within the last few months a Romish mob, five hundred strong, at Almoloya attacked the Protestants who were trying to organize a church, an account of which in the New York *Evangelist* of January 8, by Rev. J. Milton Greene, concludes with the cry, "Pray for this land that it may not be permitted to relapse into Romish darkness." American skill and capital have made Mexico as accessible as our own San Francisco. We may even make the

trip in Pullman cars. New lines of railway are being extended, and "it is possible for American Christianity to make them all highways for the feet of the messengers of the gospel."

Mexico is our sister republic, our sister in wealth and resources, but in Christianity we must adopt her as our daughter, and lease to her the inheritance which Christ left for us all. She has not yet received her portion. She has a boundary line in common with us of 1800 miles, and we have only to reach out our hands to touch the palms of heathen sisters. This inheritance is left to us in trust for all the world, and if we do not see that it is distributed, we are party to a crime against the heirs of Christ.

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## *THE GIRLS' SCHOOL AT MEXICO.*

THIS department of our mission work has been blessed with unusual prosperity during the year. Notwithstanding the change of location which was found necessary early in the year, the number of pupils has increased, and their work has been very creditable. The yearly report shows that more boarding pupils are now accommodated than ever before in the history of the school.

Amateur photography has been one of the recreations, and as a result we are able to give two very good illustrations, one of the *patio* and the other of the corridor or inner court of the building, which seems to be the favorite place for study. For a bright sketch of the school we would refer our readers to Miss Snow's article in *Children's Work.*

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## *MISSIONARY LADIES IN MEXICO.*

REPRESENTING THE W. F. M. S.

Miss Fannie C. Snow, Mexico city.
Miss Kate McFarren, Durango.
Mrs. M. E. Beall, Monterey.
Miss Andrea Provost, Zacatecas.

REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

Miss Mary E. Cochrane, Monterey.
Miss E. M. Coopwood, "
Miss Mary Wilma Jacobs, Fresnillo.

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FARMING in Mexico is precisely the same to-day that it was one hundred years ago. The farming that proved worthless in California is all that Mexico knows to-day. The fact that with the wooden plow and trust in Providence after the seed is scratched in the soil of Mexico yields as much as it does shows what she might do under systems that have in California done so well under far worse conditions. American plows are sometimes brought here. The first act of the laborer is to cut off one handle so as to get it like his old wooden plow; the next to throw it aside because it can't be worked with one handle. The owner of the farm knows

nothing of work, and the superintendent probably knows no more, so the laborer has no one to show him.—*Correspondent of New York Tribune*, December 1, 1884.

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## *CHRISTMAS EVE AT WEWOKA.*

THE fears that Santa Claus would forget to visit the Seminole Indian children this year were not realized, for which we were very thankful. The children were even more thankful, if possible, than their teachers. To the great delight of our boys and girls, the day at last arrived on the evening of which they were to enjoy the fruits of the Christmas trees. Two large cedar trees were brought and placed one at each end of the platform in the school-room. Very busily the teachers toiled all day, twining wreaths of evergreen around the pictures and chandelier; the walls of the school-room were decorated with evergreens, boughs of mistletoe and sprays of bitter-sweet; and enclosed in a large wreath above the platform were the figures of the year 1884. A gay picture of Santa Claus hung above the wreath, and delighted the children very much. The pleasant task of decorating the school-room and arranging the gay, pretty presents on the trees was at last finished. The two large trees laden with pretty toys and useful presents, the bright colors and pretty ornaments, presented a sight that would have delighted any child's heart. The whole room had put on a festive appearance.

At last evening came, and at the ringing of the school-bell the children hurriedly mounted the stairs leading into the school-room. As soon as they entered the room we saw that we had around us sixty of the happiest children on that glad Christmas eve. Many of the Indian people were present and showed by their satisfied, pleasant expressions that they fully appreciated the kindness shown their children.

After the singing of a hymn by the whole school, an earnest prayer was offered by Rev. Kowe Haco, one of our native ministers. Then followed exercises of song and recitation of poetry and verses from the Bible relating to the birth of Christ. Several poems were well delivered by the boys and girls; one, entitled "A Christmas Tree," spoken by James Haco, was particularly interesting. After short addresses from Rev. J. R. Ramsay and Rev. Kowe Haco, these exercises closed with prayer by Rev. Waksuce Tanyan. Then the tapers on the Christmas trees were lighted, and after all present had enjoyed the scene a few moments, we proceeded to clip from the branches of the trees the pretty presents. What happy children, talking, laughing with delight, blowing trumpets, spinning tops, the face of every child beaming with joy!

A merrier school of boys an girls than ours was could not have been found that night. Later in the evening a boy said to one of his teachers, "I am so happy I cannot sleep to-night." Another said, "I am just as happy as I can be."

Dear friends who have so generously supplied our scholars with these beautiful gifts, accept the hearty thanks of the teachers in this mission; and did our scholars but know I am writing this letter, we should be joined by a hearty chorus of "thank you" from sixty happy Seminole children, who are indebted to you for the merry Christmas eve at Wewoka.* A. C. R.

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## *PERSIA.*

(*From Minutes of Annual Meeting of the Western Persia Mission.*)

In reviewing the reports of the work we note both light and shade in the evangelizing efforts of the year. There has been progress and encouragement, especially in the work for women, in the work of colporteurs and the native evangelist of Oroomiah station among the Mussulmans. There is much encouragement in the general openness of the mountain field in Koordistan, and the friendliness of Mar Shimoon and the leading men; in the beginning made towards a station in Salmas, and the exploring of the Armenian field in Kara Dagh. On the other hand we have to report the death of two of the most valuable preachers among the Nestorians, the intolerance of the Turks in forbidding missionary touring in Koordistan; also the persecution raised against converts from Islam. We would emphasize the great need and benefit of more missionary touring, and would recommend both Oroomiah and Tabriz to embrace every opportunity practicable of direct missionary contact with the people in this way. We would also think well of special efforts in the Oroomiah field to evangelize and gather into the fold the multitude of people that are especially accessible in the winter season.

In regard to woman's work in Oroomiah station we express our gratitude, first for increased interest in the study of the Bible among some of the Nestorian women; second, for their developing capabilities of carrying on popular meetings without the presence of a missionary lady; third, for the constant and rapid growth of the mite society, organized fourteen months ago; fourth, for the spontaneous movement on the part of the children in a few of the villages in starting missionary societies; fifth, for the society of

* Boxes for the Christmas trees, beside many useful articles, were received from Chester, Leaman Place, Foxburg and Young Ladies' Branch, Pittsburgh, Pa.; Wilmington, Del.; Marietta, Ohio; Troy, Auburn, Port Byron and Cambridge, N. Y.

Cheerful Givers, organized and carried on in the female seminary, which is educating them to carry on the work in a business-like manner, and for the continued religious interest among the girls during the year; sixth, for the marked increase of attendance upon and interest in the children's Sabbath-schools in some of the villages. Letters from the wives of the mountain helpers show that the effort of the women on the plain has been a great encouragement to them and an incentive to greater spiritual activity in their own field.

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## *MISSIONARIES IN TURKEY.*

GEN. LEW WALLACE, minister to Turkey, was in the city a few days ago, and in the course of conversation said that when he went to Turkey he was prejudiced against the missionaries, who constitute nearly all the American residents in the country. But his views of them and their work had completely changed. He had found them to be an admirable body of men, who were doing a wonderful educational and civilizing work outside of their strictly religious work. "They have been there for fifty years," he added, "and in all that time there has been no instance in which one of them ever forgot himself, his calling or his country."—*Chicago Times.*

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## *SIDE LIGHTS ON MISSION WORK.*

A LEAGUE for the restoration of the temporal power of the pope is being formed.

THE annual contribution for each of the 10,000,000 members of evangelical churches in the United States is twenty-one cents.

THE Koran sanctions slavery, and slavery is one of the pillars of the harem system; it is therefore to be feared that the question of its abolition in Egypt will long remain unanswered.

TEN missionary vessels now ride the seas bearing good tidings of great joy to many people.

IT is an interesting fact that though central Africa is inhabited by hundreds of tribes using different dialects, these are so allied that one language will enable a man to cross from the east to the west coast of the continent.

MOHAMMEDANISM is arraying itself more firmly than ever against Christianity, laws being made to obstruct mission work. In Palestine the strongest efforts are being put forth to remove Moslem children from the mission schools.

MEXICO has now 264 evangelical congregations, with which 30,000 persons are connected. They are devotedly attached to their religion, suffering for its sake imprisonment and persecution. One congregation of 125 members recently raised $60 for a church building, though the highest wages received by any of them did not exceed 30 cents a day.

NAPA, California, has a flourishing Christian church among the Chinese. Recently a girl baby was born into one of its families. She was received with welcoming joy, presented with gifts and a purse of $200 for her education. Such a reception to a Chinese girl shows more plainly than volumes the power of the gospel.

FOR five hundred years the English-speaking people have had the Bible open to them in their own tongue.

ON the southern shore of Lake Nyassa, Africa, a Christian church has been established after years of discouraging work. Now one of the converts devotes two days in each week to reading the Bible in the neighboring villages, and a missionary meeting is held monthly to hear of the progress of the gospel among the nations.

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# Tidings from our Workers.

## MEXICO.

### MONTEREY.

THE gladness with which the missionaries enter upon the work of another year brings to mind the promise, "They that wait upon the Lord shall renew their strength." Miss M. E. Cochrane, of the northern Mexico mission, writes:

Much cleaning and repairing was necessary in arranging the house for the opening of school, and only yesterday did we see the last of it finished. We have ten girls in the house and six day pupils; three or four more girls come to-day or to-morrow, and perhaps six more next week. We shall have about twenty-four in all, and if we can get them all in, twenty-six. Mrs. Coopwood has been here about two weeks; she enjoys teaching and likes the Mexicans, two facts which insure her success here. We have a nice family of girls this time, some very bright and lovable. I wish you could see them. The outlook for the future of our church and school in Monterey is very encouraging. There is a better feeling among the members of the church, and an interest among many persons who never before have been present at our services. The scholars of last year are not all here yet. Of the day pupils two have gone away and one has concluded her school days, as she is quite large, and the custom here is to take a girl out of school as soon as she reaches the age of fourteen, and often twelve.

Last week there came an appeal for help from a stranger, whose husband and daughter were very ill. Mr. Boyce examined the case, found it worthy, and he and Don Hilario went to visit the family, reading and praying each time with an audience of eight or ten. The father and daughter both died within a few days. At her funeral

Sunday afternoon the room was full and the doors also; outside, the people were crowded about the house, and a more quiet, attentive audience I never saw, nor a sadder sight than the poor mother. A number of those who heard the preaching and Bible reading seemed much interested.

This morning we had Christmas services in the chapel. It was rainy and dark, but a goodly number were there. The Bible was read, prayers offered, two short talks by our native pastor and the Methodist pastor, and a number of Christmas hymns were sung with great zest. The box of cards sent last year by one of the Sunday-school bands was very useful for the occasion, also some cushions and needle-books which a lady in Jacksonville sent to me before I left home this fall.

Miss Wilma Jacobs writes from Fresnillo, Mexico:

Letters and packages have been coming often these past weeks, containing many delightful surprises. It is pleasant to feel that one is not forgotten, even though far from the home nest and loving friends. I was lonely on Christmas, because there was no one with whom I could talk in English. Our missionaries from Zacatecas could not be with us on the 4th to dedicate our new church, but will come on the 18th, and though at first it seemed a disappointment, we know it is all for the best. I sincerely hope that this week of prayer will be a good preparation for us before going into the new church. One man said to our native pastor that he would put powder under it and blow it up during the first service. We are despised, and often when out we are greeted with the cry, "There go the Protestants," and we heard the same thing in the plaza during the concert New Year's night. We are in the Lord's hands, therefore we will not fear what man may do to us.

I was shocked last night to hear that a Frenchman with whom we do our shopping had died and was buried this afternoon. It is a law here that the dead must be buried within twenty-four hours after death or the family pay a fine. Everything connected with death is so repulsive that I shudder whenever I hear of the death of any one whom I had known even by sight. In Spanish they speak of a coffin as a "box," and that is really what it is in most cases. The dead are carried to the graveyard on men's shoulders, feet forward. They are put into the ground, where many have laid before, but have been disinterred and their bones cast into the bone-lot to make room for others.

The Catholics, if wealthy, have a service in the church, and the priests go to the *Campo Santo* or "Holy Field;" but these divines(?) are well paid in good silver for this consolation. We are not allowed to sing a hymn or offer a prayer at the grave. These "holy fields" are

surrounded by a high adobe wall. The large entrance is one mass of rude cuttings in stone, representing the agonies of purgatory with skulls and cross-bones in between, forming a sort of frame. There is not a tree, not a blade of grass, everything dry and dead. There are some monuments, with deformed or broken angels keeping watch, but the majority have only a stick stuck in the ground, which will disappear in two or three days.

There is no respect or reverence in speaking of the dead. They will talk about the bull-fight, theatre, the latest scandal, death, birth and marriage all in the same breath, and the bull-fight would be mentioned with the most seriousness, though if a man were killed by the infuriated bull they would laugh and tell you in detail of his sufferings.

## SIAM.

Miss L. A. Olmsted, Bangkok, writes: Another Saturday night has come. I am always glad when the Sabbath rolls around, for it brings at least a change of work, which is a rest. I always try to go down the river in the afternoon to English services, although the ride is often a long, tedious one, especially at this season, when the tide is strong and not in our favor. Two weeks ago we had our communion service in the Wang Lang chapel. You will rejoice to hear that another of the girls in the boarding-school confessed her faith in Christ and united with the church. Her name is Keo, and she is a dear child. She has shown by her life for some time that her heart was in Christ's keeping, and we were all glad to receive her into our number.

### NEED OF MORE WORKERS.

Dr. Cheek, together with his brother and Mr. Brown, is on the way up the river, and must be near Rahang by this time. When will the time come when two or three extra ones can be here learning the language and getting ready for work before the others break down? It is such an unsatisfactory way to go to work at once without having any time for study. Whenever my helper does come I shall try hard to give her at least the first year without teaching any English. Those who go to Petchaburi have the advantage of us in that respect, for they have none who speak English. I have many requests from the people near my outside school to teach English there, but turn a deaf ear to all their entreaties. The work out there increases.

A woman came to see me this morning bringing her little boy, whom she wished to have taught Siamese so that he can enter the Royal School and study English; not being able to read Siamese interferes with his translating. She invited me to "whip him often, so he would be smart

and learn rapidly." Her daughter, a nice-looking girl of about seventeen, was with her. It was an hour when I felt pressed with work, and hardly knew how to spare time to talk with them; but finding that they had never heard the story of Christ, I was glad to tell them. also loaned them a book that they might read it for themselves, and sent them on their way with a prayer to God for a blessing upon His own word given in such weakness. "It shall not return unto you void," is the promise that cheers me at such times. Oh for time and strength!

There are any number of women who might be reached if only some one could go to their houses. Do send us more ladies right away. We ought to have another boarding-school in Bangkok for the girls, and more day-schools for both boys and girls. My strength keeps up wonderfully, according to the promise, "As thy day, so shall thy strength be." Every day, rain or sunshine, has found me at school, with the exception of one morning when I was threatened with malarial fever. Now I am well and happy, and "the peace of God which passeth understanding" does keep my "heart and mind through Christ Jesus."

### AN AGED DISCIPLE.

Mrs. Sturge, of Petchaburi, gives the following account of a visit to a native Christian whose case is one of peculiar interest:

A few days ago the river suddenly rose very high, filling all the canals, so it was an opportunity to take a little trip fifteen miles distant to visit a sick old man, who is one of the disciples. He has not seen one of the missionaries for several years until recently. The village in which he lives is on the sea-coast. A very rough point must be passed in getting there, and as we had no sea-boat we could not visit him, but when the river is very high his place can be reached by canal. So as soon as it was sufficiently high we lost no time in starting. The old man is past his three score and ten years. He was attacked with paralysis about four years ago, consequently he is unable to leave his bed. He does not, however, suffer, and seems happy and contented. He was rejoiced to see us, and we sang for him his favorite hymns, "Happy Land" and "Jesus Loves Me." He said they sounded most beautiful. He is the only Christian down there, and not any one can sing one tune for him. We felt amply repaid for our trouble in going down, knowing of the pleasure we had given our brother in Christ. We remained three days and then hastened home, as the river was fast going down.

There is a very fine beach there and excellent bathing, but the mosquitoes were a great drawback to our comfort. They gave us such a hearty and loving welcome that we feared we could not remain at all; but the men made huge fires under the house and smoked many of

them out. We pitched our bed and mosquito bar very soon after our arrival, and were glad to take refuge under it as soon as it was dark.

The doctor visited the dear old man again, and found him happy and delighted to see him. He was converted without ever seeing a missionary or hearing a sermon preached. A copy of one of the Gospels (which are distributed over the country) fell into his hands, from which he learned to love the Saviour, and soon afterwards confessed Him as his Saviour, joined the church, and has ever since rejoiced in the Lord as his Redeemer.

We were great curiosities down there, many of the younger inhabitants never having seen a white woman before Mrs. Van Dyke visited that part of the country several years ago. Some of the older women remember Miss Coffman and Mrs. McFarland, having seen them here. The doctor and his medicine-chest were in great demand. The foreign doctor is believed and trusted everywhere now. Where medicine was given a religious work or Gospel invariably accompanied it, so we hope that our little trip may be the means of bringing peace to some souls, as well as curing bodily ailments.

Last Sabbath Mr. Dunlap went to "Bon Lamme," and celebrated the Lord's Supper in our little chapel there. Six people were received into the church, and many others applied, but were put on probation. The membership is increasing so fast that we find it necessary to erect a new place of worship, the old building being too small to accommodate the worshippers. A collection was taken for that purpose and 40 *ticals* were immediately raised (a *tical* is 60 cents), which was a large sum for a few poor fishermen to give. To-day Mr. Dunlap starts for Packtelay to hold communion service next Sunday. That church also has been growing wonderfully of late.

## JAPAN.

Mrs. C. M. Fisher, of Osaka, while spending some months in Kobe, sent this account of a woman's meeting there:

Since we have been in this heathen land we realize much more deeply the worth and need of earnest, consecrated Christians in our loved home land. We realize as we never could have done while there that it is the Christian element that makes America what it is—so immeasurably superior to unchristian lands, especially these far eastern nations, where the thick darkness of heathenism has so long blinded the people to what is good and noble and true. When we think of what God has done for America, we wonder that any there can fail to love and serve Him.

I wish you could have been here, and with me attended the Japanese

woman's meeting in the Kobe Congregational Church. The Christian women of the different churches in this part of Japan were to meet on a certain day in this church, and pray for their heathen sisters that they might know and accept Christ as their Saviour. There was an attentive audience of some two hundred women. It reminded me of the woman's missionary meetings in the home land; the quiet but evident enthusiasm, and the flowers (I sympathize with Mrs. Herrick Johnson in not being able to leave out the flowers) that always seem appropriate to woman's presence, adding refinement and beauty. These flowers would have gladdened any eyes and hearts—beautiful hanging baskets of fragrant roses, and large painted vases of the national flower (the chrysanthemum) and other flowers. The meeting was led by a native pastor's wife, a gentle Japanese lady, with missionaries near to whisper suggestions, for this was a new experience to these women, being the first meeting of the kind they had ever seen. Sixteen churches of different denominations were represented by delegates, and some others by letters. The meeting lasted from early morning until sunset. It was touching to see so many of these women who so lately have known Christ and the life of a Christian so willing, nay so eager often, to pour out their thoughts and wishes to God in prayer. So many were willing and anxious to pray that it seemed for a while as if the meeting must go on and on, until each one had had an opportunity to plead for her sisters out of Christ. The delegates were called upon to give a little account of the progress of the work in their respective churches. Although none seemed to hesitate about praying in public, some were a little timid about speaking; it seemed to their simple, loving, trusting hearts so much easier to talk to God than to one another. But the most of those called upon very readily gave interesting accounts of how their own efforts and those of others had been blessed in bringing souls into the light of God's love. A similar meeting was being held by the women in Yokohama and vicinity, to whom the women in the Kobe meeting sent by telegram this greeting: "Endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace, according to the measure of the gift of Christ" (Eph. iv. 3–8). I heard that the women of the Yokohama meeting were greatly pleased with this beautiful reminder of the union of Christ's own, and wrote touching letters in reply. Don't you think the outlook encouraging when the Christian women of Japan are so zealous for the advancement of the kingdom of Christ in either land?

# For the Young People.

## *TWO GIRLS.*

NOT many years ago I was sitting in a church at a foreign missionary meeting. By my side was Annie D., a bright, sweet young girl, full of enthusiasm for everything new or interesting, joining to the utmost in all the gay doings of her circle of friends, bringing something of the atmosphere of these even into the missionary meeting, which she took into her round that day as one more source of passing excitement and pleasure. She was very fair to look upon, winning and affectionate in her ways, and my heart went out to her.

Directly in front of us sat another girl, Abby M., of about the same age. She too was attractive and refined in appearance, gentle in manner, with a bright, intelligent face, and evidently no recluse or despiser of her kind. There was, indeed, a sort of thoughtfulness in her look, and a *deeper* expression about her eyes, if I may so explain myself—as if there were a great deal behind the outward covering.

The two girls might well have belonged to the same social circle, and, so far as externals went, have walked side by side through life. Yet I knew that the one in front of me would in a few weeks bid farewell to father and mother and home and country, and go to a distant land as a missionary of the cross; while the one by my side would probably go out from the meeting to attend the next reception or "tea" or gay assemblage of some kind, ever bearing the world and its concerns in one hand, while with the other she would try to keep her hold on higher things for her quieter moments, or possible days of sickness and sorrow.

In an interval between the exercises I introduced these girls to each other, and told Annie what Abby was about to do. I saw a quick look of interest and surprise flash into her bright eyes as she leaned forward eagerly with the questions, "Oh, *are* you going? How *do* you feel about it? Are you glad to go?" Some one spoke to me, and I did not hear the further talk between them. I saw the vivid interest on the one face, accompanying the rapid queries and exclamations on the lips, and I noted the smiling, sympathetic, yet earnest and satisfied, look on the countenance of the other as she spoke of the life-work which lay just before her.

They parted that evening, those two. I doubt if they met again, or if they will ever see each other before the life-record of both is closed. Abby went to her missionary work on the other side of the world. Annie lived on at home, busy with her visiting and receiving and her music and painting, throwing in her weekly church-

going and an occasional missionary meeting, and uneasily trying to carry her divided heart into both paths trodden by her faltering feet. Once in a while I know that she sent a thought out after that other one, so like herself, yet so far separated now from such a life as hers, and wondered how it had gone with her, and whether the joy and hope which she could not help seeing to be hers on that night when their lives touched each other for a moment had held out during these years.

And that other one? She has now mastered the difficult language of the country to which she went; she has won the love not only of her fellow missionaries, but of the natives as well; she has already a good record of actual work accomplished, and she believes that no happier life can be found on earth than hers.

The two lives in briefest outline are before you, dear girls who read this. Certainly many things enter into both which are omitted here. In Annie's life are many sweet and generous acts, many sober words and thoughts, and much dissatisfaction often with herself and her occupations. And into Abby's life come trials, annoyances, disappointments, failures. But the *drift*, the aim, the principle, of the two lives—this is what tells in the long run, and this is where the difference between the two is world-wide and ever increasing.

Which seems to you best worth the living? Honestly and before God answer to yourself this question. If you must confess, however unwillingly, that Abby's life is the nobler, truer, more Christ-like and therefore more befitting a Christian, then I beg you to consider how best you can follow her as she follows Christ.

If you are free, in full possession of matured powers of body and mind, with the training or culture of school or college, with no responsibility in home life holding you back; and if by listening silently and with entirely open ears to what God may say to your secret heart you think you hear His call to foreign missionary work, then give yourself with all that you are or may become into God's hands to lead you where He will. If He bids you go to "the uttermost parts of the earth," His "presence will go with you and He will give you rest" in His service. If He bids you stay at home, He will help you to walk steadfastly and with consecrated heart along the path of duty and of self-denial. In either case you will be infinitely safer and happier if you cling closely to Him, doing nothing and going nowhere unless He can be with you and bless you with His smile.

But I would have you ask and answer the one question now, "Does God call *me* to be His instrument in carrying light into dark lives and homes in some foreign land?" If He does so summon you, you will find no true rest or peace until you heed the call.

## *MEXICO'S PATRON SAINT.*

To give an idea of the superstition by which the Romish Church holds the great mass of Mexicans, we give the following account of "Our Lady of Guadalupe," as found in *Mexico as It Is*:

What Loretto is to Italy, Einsiedeln to Switzerland, is Guadalupe to Mexico. Human nature demands such things; but woe to the nation and woe to the church when the former, asking bread, receives from the latter a stone! The Spanish conquerors of Mexico were not troubled with scruples. The conscience of their church was as elastic then as to-day. Let me tell you the story of Guadalupe, premising that it is but a change of scene, the main elements in every age since Hildebrand.

The hero this time is, as might be expected, a converted Indian who, on his way to study the Christian doctrine, passed by a mountain near the city of Mexico. To him appeared the Blessed Virgin and told him to seek the bishop and tell him in her name that she desired him to come and worship her in that spot. The message was delivered, but without effect, as the bishop did not credit the Indian's story. Again he was sent on the same errand, which again proved fruitless. The third time the Virgin simply commanded him to ascend the mountain and cut roses for her.

Now Juan Diego knew perfectly well that the mountain was entirely destitute of vegetation; but with exemplary faith he makes the attempt, finds the flowers and brings them to the Virgin. She throws them in his *tilma* (a part of his loose Indian dress), and says, "Return once more to the bishop and tell him that these flowers are the credentials of your mission."

Once more he departs, is admitted to the bishop's presence, unfolds his robe to present the roses, when, lo! there appears on the rude garment that picture of the Virgin which now, after three centuries, still exists, without having suffered the slightest injury. The Virgin once more appears to the Indian and tells him "the image on thy *tilma* I wish called the Virgin of Guadalupe."

The image itself passed from the oratory of the bishop to the shrine of the great collegiate church, one of the wealthiest in the world. You will find a copy of the picture as a household god, literally speaking, in every orthodox Mexican home. The name of Maria de Gaudalupe designates a large proportion of Mexico's daughters. She is indeed the patron saint of the country. So much for the fanciful legend, and now for an excursion to the shrine itself. It is only two or three miles from the capital, and is reached by frequent and rapid horse-cars. It is a very pleasant road, one of the old Aztec avenues, bordered with tropical trees and plants; but the village of Guadalupe, which is the terminus, is

decidedly unprepossessing, being very religiously mean and dirty! The church itself is not large, but barbarously rich within. Above the altar, gorgeously incased in precious metals and gems, is the poor Indian's pictured *tilma*, the wonder-working Madonna of Guadalupe.

The long large rail-work of choir, altar and aisle gives such an overwhelming effect of wealth as we believe can scarcely be found elsewhere. Everywhere, indeed, the interior is a blaze of gold and silver, rich gems and marbles, while just without, at the very door, lies the usual amount of crouching, crippled beggary; and to crown the whole, in the porch of this most sacred shrine you are invited to purchase a lottery ticket. Passing up a winding street, you come shortly to the miraculous well, its waters having been blessed by the Virgin for the cure of all manner of fleshly ills. It is protected by a small chapel, which is constantly thronged. From this chapel a steep stone stairway ascends to the summit of the hill, where stands another and smaller church, marking the actual site of the miraculous gift. This temple is devoid of any æsthetic interest, but from the pavement in front is a charming view of plain and mountain, lake and city, certainly none the less refreshing as you turn from the sad desecration of faith around you.

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## *SUGGESTIONS FOR STUDY.*

### MEXICO.

THE PEOPLE.—Population in 1884, 10,000,000. Of these 1,000,000 are Spanish, 3,500,000 of mixed blood, 5,500,000 descendants of the aborigines. The latter constitute the most intelligent and hopeful element. Read what Mr. Nimms says of them—*Foreign Missionary*, April, 1884. One great hindrance to progress is the inertia of the lower classes, and the fact that they cling to ancient methods.

GOVERNMENT.—Name the twenty-seven states of the republic. Brief outline of Mexican history since 1824. See article in *Foreign Missionary*, March, 1882. December 1, 1884, General Diaz was inaugurated. See *Harper's Weekly*, January, 1885, for a portrait of President Diaz.

MEXICO AND THE UNITED STATES.—The Treaty of Reciprocity was confirmed March 12, 1884. The Mexican Central Railroad, 1200 miles in length, connecting the city of Mexico with El Paso on the Texas border, was opened in May, 1884. See the *Foreign Missionary*, April. 1884, for a map showing our railroad connections with Mexico.

MISSION WORK.—What is the warrant for Protestant missions in a nominally Christian land? Describe the moral and religious ignorance and degradation of Mexico. See "Missions in Mexico," by Rev. Rollo Ogden, *Andover Review*, December, 1884. Learn something of the life of Dr. Prevost, who "for thirty years has been known as the stanch and able champion of Protestantism, as well as the learned and skillful physician." Recent events in our own mission. May 13, 1883, new church in Toluca dedicated. Property worth $15,000. May 21, 1883, the Presby-

tery of Zacatecas formed, the first presbytery in the Republic of Mexico. One hundred congregations within its bounds. May 27, 1883, dedication of church in Ozumba, a village at the foot of Popocatapetl. See Rev. Mr. Greene's interesting letter, *Foreign Missionary*, August, 1883. In same magazine for February, 1884, read the account of Mr. Greene's tour through the state of Guerrero, establishing thirteen congregations, founding six churches, baptizing two hundred and eighty persons. For latest intelligence see March number of *Foreign Missionary*.

GUATEMALA.

THE COUNTRY.—Area about 42,000 square miles, much of it mountainous. Several volcanic summits, the chief of which, Agua, has been called the Fuji Yama of Guatemala. "The fertility of the soil is such that in many localities as many as three crops of corn are raised. Farming operations are never suspended. Almost everything in the vegetable kingdom will grow here."

HISTORY.—All Central America was once called the "Province of Guatemala." Antegua, its capital, founded 1527. The present Republic of Guatemala, consisting of twenty states, became independent in 1851. See "Guatemala and its President," *Foreign Missionary*, November, 1882; also "Historic Landmarks of Guatemala," in the number for June, 1883.

THE PEOPLE.—Population in 1883 was 1,276,961, of whom one-third are of European descent; the rest natives, called in Spanish *Indigenas*. *Foreign Missionary*, June, 1883, contains "The Indians of Guatemala."

MISSIONS.—Rev. John C. Hill, sent out by the Presbyterian Board, arrived in Guatemala city November, 1882, and began his work by establishing an English service. See article by Mr. Hill in *Foreign Missionary*, May, 1883, also latest intelligence in March number.

GOWANDA, N. Y. REV. A. B. ROBINSON.

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## *A QUESTION FOR BAND LEADERS.*

A LEADER of a band which has determined not to raise money by means of fairs, etc., writes thus:

"I hope that we may be led into a better way of helping the Master than by the roundabout one of fairs and festivals; and that we shall cease to place our churches before a sneering world in a position where we would indignantly refuse to put one of our dear ones. If you learn any new way in which children can honestly earn money, will you kindly give me the benefit of the plan?"

We pass on the question to our readers, hoping that some band leader who has successfully answered it for herself will give us the results of her experience through the pages of *Woman's Work*.

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THE question books for bands are growing in popularity. The latest addition to the series is Mexico, which will be ready for the March meetings. We now have Siam and Laos, South America, Japan, Chinese in America, Syria, China and Mexico. Price five cents each.

# At Home.

## *HIS ROYAL BOUNTY.*

1 Kings x. 13.

WHAT is His royal bounty?
  What are His gifts to me?
Love which surpasseth knowledge,
  Life which is full and free,
Light for the hour of darkness,
  Faith for the hour of care,
Strength for the hour of weakness,
  Need, at all times, for prayer;

Joy in the lowliest station
  Which He would have me fill,
Gladness in full heart-service,
  Striving to do His will,
Calm which no storm can ruffle,
  Hope which no doubt can dim,
Peace flowing like a river,
  Peace coming straight from Him;

Shadow for glaring noontide,
  Streams in the desert dry,
Rest when my heart is weary,
  Answering all my cry,
Conquest o'er foes the strongest,
  Help in the night of fear,
Grace to make full surrender,—
  These are His gifts so dear.

But beyond every bounty,
  All other grace so free,
Is the great gift, redemption,
  Gift of Himself to me;
This more than royal bounty,
  Christ is Himself my King.
What shall I yield my Master,
  What to His footstool bring?

All that I have for Jesus,
  Letting His beauty shine
Through me, on me and in me,
  Showing that He is mine;
Taking the life He offers,
  Giving the life He gave,
Sharing His full salvation,
  Proving His might to save.

A. A. M.

## *WAIT ON THE LORD.*

We have received from England the following message from one of the Master's hidden ones to workers in foreign lands. Does it not also contain many thoughts for busy ones in the home land?

*To the Dear Christian Women working in Mission Fields.*

DEAR SISTERS:—A beloved missionary asks me to write to you, and it seems to come as a voice from our dear Lord and Master; so I cannot refuse. But I esteem you so highly, with such admiration for your work, your zeal and devotion, that it seems presumption for an invalid from her quiet corner to address the busy workers in the great harvest field. May our dear Lord give me the message by His Holy Spirit, and then I know it will bring help and cheer to you.

In my own case, while God has graciously enabled me to accomplish almost continuous active in-door work in His service, yet has He seen fit to accompany it with such a lengthened experience of bodily weakness as for many years to have closely confined me to the house. Thus have I been shut out from the outward means of grace. This, I think, helps me to understand what my dear sisters feel, who in the mission field have to feed others whilst their own souls faint from hunger and thirst. Is it not so? The hot climate is to you what weakness and pain are to me. It wears the spirit, and helps to crush out the life. We are really too weary sometimes to enjoy God. Prayer is an effort, and the reading of God's word loses its freshness. There is a burden on the spirits and on the conscience too.

I remember, when too weak to pray or to enjoy any spiritual thing, how I longed to lay my tired head on my Saviour's breast to be comforted, and Satan said, "No, you cannot do that. You are cold and sinful and far from Him. He is grieved with you." Thus there was no comfort. But one evening I had a cup of strong coffee, that revived me, and I found myself able to pray and enjoy reading. My old joy returned; and, finding it was just the relief I needed to the physical state which brought it, I learned that what I had thought sin was not sin in His loving sight, but just an appeal to His tenderest pity who knew my frame. He did not love me less in my weakness, and when I could not pray He pleaded for me. My very helpless feebleness was prayer that touched His heart of love. All God's sick and weary children may thus press near and put in a claim for the Saviour's special sympathy.

But, dear friends, whilst there is sweet comfort under God-sent weakness and weariness, may we not sometimes bring this state upon ourselves? God has given us the care of a very delicate instrument in our body, which we are to use for His glory, and

wherewith, if we use it carefully, we may serve the Lord with gladness. But if we use it roughly, straining its powers until it is all unstrung—the nerves shattered and the head confused—is it not a misused gift? Shall we present our bodies to Him thus injured for work, and think it a right and acceptable service? He never asks us to do anything for which He has not first given the time and power.

But our enemy is always busy with workers in the Lord's service. He knows our strength lies in God, and his great aim is to push the work between the soul and God—to make us too busy to have time for that quiet waiting upon God which renews the strength. We cannot carry our King's messages unless we go in and wait patiently upon Him for them. Satan comes to us when on our knees, tells us all we have to do that day, and hurries us off to work; and soon will it not be rather our own work than His we are doing? We have waited neither to learn His will nor to receive His strength, and Satan knows such work will not injure his kingdom. "He that believeth shall not make haste" (Isaiah xxviii. 16).

Time for quiet waiting upon God in prayer and the study of His word we must take, not only for our work's sake, but for our own souls' also. We, who are cut off from outward means and the refreshments so many enjoy, doubly need to draw close to the Fountain, and to claim the promise that He will pour water upon him that is thirsty.

Dear sisters, if we are so completely engrossed with our work for others as to neglect our own personal interest in our beloved Lord, we certainly grieve Him and may well feel faint and weary by the way. Let us remember it is His will that we should serve Him with gladness, and therefore we ought to observe and study what things help or hinder us. Many dear workers cannot even rest on the Sabbath, and no one can bear constant work without rest. It must wear them out. If we must work on Sunday for others, let us take another day for rest, and let it be real rest. Sleep renews the powers of mind and body more than anything. Often I try to sleep, and just say, "I seek it for Thy sake, that I may be brighter for Thy service." It is far better to please Him perfectly than to serve Him much.

Let us then frequently go back to His presence, and thence start afresh on our service for Him, with the determination that He shall be more to us than the work, that we cannot neglect Him for it, and must have time to wait quietly upon Him daily. Take the time both for daily waiting and for the weekly rest to yourselves, and then ask Him for time and strength to do all your work for others. He will give it, and you will feel His presence and peace

with you. Honor the Holy Spirit by often asking His presence and help. We often neglect this, and lose great blessing.

Dear sisters, God bless and cheer you. My heart glows with love as I think of you and your blessed work. Rejoice in the Lord, and press onward. Use the means for gladness in His service. Oh, may the Lord fulfill to each of us this glorious petition: "That we may be filled with the knowledge of His will in all wisdom and spiritual understanding; that we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son," etc. (Colossians i. 9–15).

Believe me your affectionate friend in Jesus. M. J. K.

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## *APPOINTMENTS NOT DISAPPOINTMENTS.*

When Paul obeyed the summons, "Come over into Macedonia and help us," he no doubt expected to find somebody waiting to welcome him, as when Peter went to Cæsarea on the invitation of Cornelius. But after "abiding certain days," he found only a few women by the riverside to preach to. And soon after this he and Silas were arrested as disturbers of the peace, and thrust into prison. Truly this was strange treatment for one who had been invited to come as a helper. But did Paul, sitting in the dungeon, consider the vision at Troas as a delusion, and talk bitterly about his disappointments? No, he "sang praises unto God." He had faith still in the way that God was leading him. If help was to come to Macedonia through scourging and imprisonment, well. He gave up the whole responsibility and control to God. The Master's appointments could not be disappointments to His servant.—*Dr. C. E. Babb, in Herald and Presbyter.*

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## *BOTH SIDES OF THE STORY.*

We occasionally hear complaints that our missionaries do not write to the supporters of their work as frequently as they ought. We will not take time or space here to defend them from this accusation, or to remind our readers of the many and perplexing duties that beset them on every side, as shown in the paragraph given below. We wish now to give the other side of

the question as contained in a recent letter of one of our most faithful missionaries:

I have written letters to each society which supports a scholarship in the boarding-school; and also to the society which supports the matron of the school, sixteen in all. I did the same last year and received answers to six letters. I think the answers assured me that at least some of these letters did good, but it would be a help to know at least whether the letters are wanted.

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Is there not a touch of pathos in the following sentences from a letter of one of our married lady missionaries? It was written with no thought of complaint, but reveals some of the many nameless little things that make up so large a part of the trials of this class of our workers:

"I often feel that I might accomplish more if it were possible to have more system in my work; but just now that is not easy. There must be some one to attend to the people who come on various errands—this one for a little thread, that one for some soup for a sick child, another to borrow a book, and again some curious or eager soul to ask, 'What is this story you were telling yesterday in the Sunday-school or in the street?' All this comes perhaps in one morning, while my class in school is waiting for me, or my cook is expecting me to confer with him about the dinner, or my little ones are calling 'Mamma.' I confess I was long in learning that all of this is mission work. I used to think my housekeeping duties, which are so pleasant to me, a special temptation to beguile me away from the fulfilling of my vocation. I was often impatient with the many interruptions that come in every-day work. It seems like a step farther on to accept and perform all the little trifling ministrations cheerfully, without fretting that one's own plan is broken. I cannot say that I am so far on, but I hope such a time is coming to me."

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MR. GUINNESS reports that when he visited King Leopold he asked him, "What makes you so interested in Africa?" His answer was, "You know God took away from me my son, my only son, and then He laid Africa upon my heart. I am not spending the revenue of Belgium upon it, but my own private resources, and I have made arrangements that when I die this civilizing and evangelizing work in Africa will still go on." At the present time the king is spending $400,000 a year in Africa out of his private purse. Having lost his natural heir, he has made Africa his heir. —*Baptist Weekly.*

## *CURRENT LITERATURE AND MISSIONS.*

*Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.*—DR. SAMUEL JOHNSON.

THE INHABITANTS OF THE PUNJAB. *Science*, October 10, 1884.

INDIAN FOLK-LORE AND ETRNOLOGY. *Science*, November 28, 1884.

EAST INDIA AND ITS RELIGIOUS PROSPECTS. Dr. W. J. Mann. An article based on Ram Chandra Bose's "Brahmaism." *Lutheran Church Review*, October, 1884.

IDEAS ABOUT INDIA. THE MORAMMEDAN QUESTION. W. S. Blunt. *Fortnightly Review*, November, 1884.

GENERAL GORDON AND THE SLAVE TRADE. H. W. G. *Contemporary Review*, November, 1884. Reprinted in *Eclectic*, January, 1885.

AN INLAND SEA FOR AFRICA. *Littell's Living Age*, December 27, 1884.

EDWIN ARNOLD AS POETIZER AND PAGANIZER. A critique on Arnold's "Light of Asia," and a criticism of Buddhism itself. W. C. Wilkinson. *Standard Library*, No. 131, December 29, 1884.

WHEN I WAS A BOY IN CRINA. Yan Phou Lee. *Wide Awake*, December, 1884, and January, 1885.

UNIVERSALITY OF SERPENT-WORSHIP. Prof W. G. Moorehead, D.D. *Old Testament Student*, January, 1885.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR 1883–84. *Missionary Herald*, January, 1885.

TO, ABOUT AND ACROSS MADAGASCAR. Lieut. M. A. Shufeldt, U.S.N. *The United Service*, January, 1885.

CEYLON AND ITS MISSIONS. *The Missionary Review*, January, 1885.

THE KALISPEL COUNTRY. An account of the Indians of the Flathead Reservation in northwestern Montana. Eugene V. Smalley. *The Century*, January, 1885.

ETRNOGRAPHY OF NORTHERN AND CENTRAL AFRICA. Richard Wheatley, D.D. *Methodist Review*, January, 1885.

A MISSIONARY'S LETTER TO THE YOUNGSTERS AT HOME. Rt. Rev. J. Hammington, Bishop of Equatorial Africa. *Leslie's Sunday Magazine*, January, 1885.

SOCRATES, BUDDHA, CHRIST. W. L. Courtney. *North American Review*, January, 1885.

THE NEW AND OLD IN YUCATAN. Alice D. Le Plongeon. *Harper's Magazine*, February, 1885.

THE INNER LIFE OF TITUS COAN. *Missionary Herald*, February, 1885.

DR. MARCUS WHITMAN'S SERVICES IN OREGON. Rev. Thomas Lauric, D.D. *Missionary Herald*, February, 1885.

GOWANDA, N. Y. REV. A. B. ROBINSON.

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# W. F. M. S. of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

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## *SUBJECT FOR PRAYER-MEETING.*

ASSEMBLY ROOM, MARCH 17, 1885, 12 M.

MEXICO.—*Text:* "Is not my word like as a fire? saith the Lord, and like as a hammer that breaketh the rock in pieces?"

*Theme for Scripture Reading:* "In Christ's stead." John xx. 21.

## *OUR BUILDING FUNDS.*

As many of our auxiliaries and bands close the year with a surplus in their treasury beyond the special object they are supporting, as some choose their special object each year, and as all will want to know what to do with the increased contributions they are going to send in this year, we call attention to the Building Funds for which our Society is now pledged.

When, at the urgent request of this Society, the Board of Foreign Missions consented to try the experiment of a Christian boys' school at Lodiana, India, we pledged ourselves to raise for the necessary buildings $1500 annually till the sum should reach $10,000. This was in addition to the support of the school, which we then undertook. This pledge must be fulfilled, and we shall be glad to have those societies who contributed to this fund last year do the same this season.

Our readers will doubtless remember the appeal made in *Woman's Work* for November for $4000 to erect a suitable home and school building for our missionaries in Yokohama. This fund must be completed before the close of the year in April.

Then our newest Building Fund is for a ship for the use of our missionaries of the Gaboon and Corisco mission. Our Society is pledged to raise $2500 of the money necessary, of which our Occidental Board has assumed $500. The children of our bands we are sure will want to contribute largely for this ship, and we anticipate very soon having to give notice, as we did some time ago about the Chieng Mai hospital fund, "Don't send any more, the whole sum is raised!"

Short circulars in regard to each of the above-mentioned funds can be had on application at Room 25, 1334 Chestnut Street.

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THE Report blanks were sent to presbyterial secretaries early in January, and those for auxiliaries and bands are no doubt in the hands of the secretaries before this. Do not fail to fill and return as soon as possible, so that the presbyterial secretary may have hers all completed and sent to Philadelphia by April 1.

If any secretary has failed to receive a blank, a duplicate will be sent on application.

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WE have added to our list of question books one on Mexico, which will be ready in time for preparation for the meetings in March. Price five cents. Address 1334 Chestnut Street, Philadelphia, Pa.

## *THE FIFTEENTH ANNUAL ASSEMBLY.*

THE ladies of Washington City Presbyterial Society have been obliged to withdraw their kind invitation to have the next Annual Assembly meet in their city. The Presbyterial Society of Baltimore, Maryland, has invited the Parent Society to be its guest, and we call especial attention to the following notice:

The Fifteenth Annual Assembly of the Woman's Foreign Missionary Society of the Presbyterian Church will be held in the Central Presbyterian Church, Eutaw Place, Baltimore, Md., on April 29 and 30, 1885. According to Section 2 in Article III. of the By-laws "one delegate may be sent from each presbyterial society, each auxiliary society, each young people's branch and band." Names of delegates should be sent *not later than the 13th of April* to Mrs. C. E. Waters, 502 Madison Avenue, Baltimore, Md., that their entertainment may be provided for. Each delegate should be provided with a note of introduction from the president of the society she represents. Others wishing to attend the meetings will be cordially welcomed, and will be given the addresses of good boarding-houses on applying to Mrs. Waters.

MISS J. M. CROSS,
*Chairman Committee of Arrangements.*

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THE meetings of the Week of Prayer, held in the Assembly Room at 1334 Chestnut Street, were well attended and were characterized by an earnest, prayerful spirit, which cannot fail to influence the work of the coming year. We had with us during the week a number of missionaries. Mrs. Dale of Syria, Mrs. Reading of Africa and Mrs. Newton, formerly of India, represented our own workers; and Miss Mulliner reported the progress of the work of our sisters of the Methodist Church in Mexico. The most impressive feature of the meetings to many was that Saturday morning hour when one of India's daughters sat by one of the women of Syria, and listened to the earnest prayers of that closing meeting of the week, for the outpouring of the Holy Spirit.

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## *NEW AUXILIARIES.*

New Castle Pres., Rehoboth, Del.
Chillicothe Pres., Bainbridge, Ohio.

BANDS.

Centretown, Pa., Morning Star.
Chestnut Hill, Pa., School Girls.
Cranbury, N. J., Y. L. B.
Du Bois, Pa., Stuart Mission.
Granville, O., Earning Givers.
Lincoln University, Pa., Willing Helpers.
Matawan, N. J., Glenwood.
Montclair, N. J., Y. L. B.

## *REMEMBER*

that the books of the Treasurer at 1334 Chestnut Street close *April* 20. Any money received after that date will go into next year's account.

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## *NEW LIFE MEMBERS.*

Bell, Mr. N. Dwight, Phila.
Clark, Mrs. R. R., Williamstown, Mass.
Dreer, Mr. Edwin G., Phila.
Johnston, Mrs. R. V., Canonsburg, Pa.
Mather, Miss, Williamstown, Mass.
Nevins, Katharine A., Phila.
Sewall, Mrs., Williamstown, Mass.
Williamson, Miss E. G., Phila.
Wright, Miss Fannie M., Williamstown, Mass.

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## *Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Jan. 1, 1885.*

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE. — Baltimore, Brown Mem. Cb., Mrs. Gray's Bd., sch'p Shanghai, 30; Churchville Aux., dime off., 3. 33 00

BLAIRSVILLE. — New Alexandria, Miss Wallace's class, dime off., 40

BUTLER. — Centreville Aux., 9 85; Martinsburg, 10; Mt. Nebo, 19; New Salem Aux. and Bd., sch'p Kolhapur, 30; North Liberty Aux., 18 22; Pine Grove Bd., 24 03, Circle, 15 20; Plain Grove Aux., 13 50; Pleasant Valley Aux., 16; Sunbury Aux., 24; Zelienople Aux. (for Chieng Mai, 21 90), 49 90, Children's Mite Band, 14 86. 244 56

CARLISLE.—Chambersburg, Falling Spring Aux., miss'y Japan, 8 60; Gettysburg, Miss McPherson, miss'y Woodstock, 50; Harrisburg, 1st, Aux., nat. tea. Beirut, 100, miss'y Japan, 42 07, Gleaners, same, 10, Macedonian Bd., boy Tungchow, 50, S. S., Nanking bld'g, 27 81; Harrisburg, Pine St. Aux., sch. Allahabad, 70, nat. tea. Syria, 70, miss'y Japan, 50, Whatsoever Bd., sch'p Benita, 30, several S. S. classes, Chieng Mai, 15 75; Mechanicsburg S. S., dime off., 2; Middle Spring Aux., 48; Newville, Big Spring Aux., miss'y China, 25; New Bloomfield, Mem. Aux., miss'y Syria, 10; Paxton Aux., miss'y Japan, 25, miss'y China, 10, Corea, 5, tr.-sch. Japan, 3 50; Shippensburg Aux. (miss'y Syria, 65 60), 67 03; Upper Path Valley, miss'y Japan, 20, miss'y Syria, 20, miss'y Dakota, 18 11. 777 87

CHILLICOTHE. — Bloomingburg, 25; Chillicothe, 3d, 14 65; Concord, 8 75; Hillsboro', 19; North Fork, 7 55; Washington C. H. Aux., 6 77, Y. L. B., 2 11; Wilkesville, 10—all for miss'y Bogota. 93 58

CLEVELAND.—Cleveland, 1st, Aux., 204 35, Girls' Soc'y, 12 43; South Ch. Aux., 9 40; Collamer Aux., 15; Northfield Aux., 2 (243 18)—for missionaries India and Syria; Cleveland, 1st, Little Rill Bd., sch'p Sidon, 50, Sarah Fitch Bd., Chieng Mai, 33 09; Northfield, Caldwell Bd., for Bogota, 5. 331 27

COLUMBUS. — Columbus, 1st, miss'y Syria, 100; 2d Ch. Aux., same, 23 25, Earnest Workers, sch'p Dehra, 20, S. S., dime off., 25 89; Westminster Aux., miss'y Syria, 7 77, Busy Gleaners, Chieng Mai, 1; Y. L. B., sch'p Allahabad, 20, tr.-sch. Japan, 24; London, Finley Bd., sch. Futtehgurh, 12 50; Scioto Aux., 2 82, S. S., dime off., 2 50. 239 73

DAYTON.—Dayton, 1st, Aux., med. fund, 15, Y. L. B., same, 30, zenana work India, 25; 3d St. Ch. Aux., med. fund, 25; New Jersey Aux., 12; Springfield, 2d, Aux., med. fund, 5, S. S., sch. Canton, 45; Troy Aux., sch. Mexico, 30, med. fund, 5, Y. P. Soc., sch. Canton, 18 75; Xenia Aux., med. fund, 20. 230 75

ELIZABETH.—Elizabeth, W. F. M. Asso., miss'y Kolhapur, 100; Perth Amboy, Mrs. E. W. Barnes, Yokohama bld'g, 100; Plainfield Bd., sch'p Sao Paulo, 40. 240 00

ERIE.—Girard, Busy Bees, Yokohama bld'g, 2 84; Oil City, 1st, S. S., sch'p San Francisco, 40. 42 84

GENESEE.—Castile Aux., sch. Tokio,

16, S. S., dime off., 9; Warren S. S., sch'p Kolhapur, 25. 50 00

JERSEY CITY.—Hoboken, 1st, Aux., nat. tea. Sidon, 31 85; Passaic, Miss Demarest's sch., Chieng Mai, 12 50; Rutherford Aux., 33 95. 78 30

[$75 ack. in January *Woman's Work* from Steady Gleaners, should have been from Aux. Jersey City Heights.]

KINGSTON.—Chattanooga Aux., 10; Bethel Aux., 12 50, Bd., 1 60; Madisonville Aux., 16. 40 10

KITTANNING.—Apollo Aux., 20 60, Hopeful Bd., 8 82, Faithful Workers, 8 08 (37 50), miss'y Dehra; Currie's Run Aux., 65; Elderton Aux., 89; Jacksonville S. S., sch'p Beirut, 50; Leechburg Aux., miss'y Siam, 75; Marion Aux., 13: Rural Valley Aux., 15. 344 50

LACKAWANNA. — Barclay Aux., miss'y Benita, 20; Carbondale, Mite Gatherers, sch'p Lodiana, 30, Chieng Mai, 13 80; Coalville, miss'y India, 11; Honesdale Aux. (for sch'p Beirut, 37 25), 41; Kingston Bd., Chieng Mai, 2 50; Plymouth Aux., sch. Syria, 21 25; Scranton, 1st, Aux., 75, Juvenile Miss. Asso., miss'y Beirut, 125; Scranton, 2d, Aux., miss'y India, 12; Scranton, Washburn St., Aux., 26 63, Gleaners, 25 70; Towanda Aux., miss'y Benita, 50; Troy Aux., same, 20, Birthday Bd., sch'p Allahabad, 2, Chieng Mai, 8, Willing Helpers, sch'p Tripoli, 25; West Pittston Aux., 28, Children's Bd., sch'p Canton, 3, Willing Workers, one share sch. Nanking, 10, Yokohama hld'g, 30; Wyalusing, 1st, Aux., miss'y Benita, 8. 587 90

MARION.—Marion, Laughlin Band, one share sch. Nanking, 10 00

MORRIS AND ORANGE.—East Orange Aux., sch. Syria, 100: Mendham, 1st, Aux., sch. Syria, 60, Washington Corner S. S., 3 10; Orange, 1st, Aux., for sch. Sao Paulo, 250. 413 10

NEWARK. — Montclair, Boys' Bell Bd., hoy Tungchow, 20 00

NEW BRUNSWICK.—Amwell United, 1st, Aux., sch. Sao Paulo, 23 85; Bound Brook Aux., 15; Pennington Aux., zenana work Etawah, 15, Anna Foster Bd., sch'p Wewoka, 14, S. S., sch'p Sidon, 40; Trenton, 1st, Aux., miss'y Japan, 200, Golden Hour Circle, sch'p Yokohama, 32, Infant Sch., 18; Trenton, 4th, Aux., miss'y India, 108; Trenton, Prospect St. Ch., sch. Sao Paulo, 60. 525 85

NEW CASTLE.—Dover, S. S., dime off., add'l, 60 cts.; Newark, 1st, S. S., sch'p Kolhapur, 30; Pitts' Creek Aux., Yokohama bld'g, 5, S. S., dime off., 10. 45 60

NEWTON.—Belvidere, 1st, Aux., zen. visitor, Lahore, 40, S. S., sch'p Benita, 20; Blairstown Aux., nat. tea. Canton. 15, teacher Liberia, 25; Phillipsburg Aux., zen. visitor, 75; Stewartsville Aux., teacher Liberia, 20; Stillwater Aux., Chinese Home, San Francisco, 31; Washington Aux., schs. Saharanpur, 100. 326 00

NORTH PACIFIC BRANCH.—Portland, Calvary S. S., Chieng Mai, 10 50; Portland, 1st, S. S. (2 years), Lodiana bld'g, 143 14, dime off., 9 11. 162 75

NORTHUMBERLAND.—Danville, Grove S. S., dime off., 8 50

PHILADELPHIA.—Bethany Ch., Inf. Sch., sch'p Dehra, 40, sch'p Wewoka, 50, Africa ship, 10; Calvary Ch., Star of Bethlehem Bd., miss'y Syria, 25; Westminster S. S., dime off., 13; Woodland Ch., Miss Tull's class, Chieng Mai, 1 25. 139 25

PHILADELPHIA CENTRAL.—Memorial Ch. S. S., dime off., 12 27; Mantua Ch., Little Stars, Yokohama hld'g, 4. 16 27

PHILADELPHIA NORTH. — Germantown, 1st, Sunrise Bd., dime off., 90 cts.; Wakefield Ch., Grains of Wheat, Chieng Mai, 5, tr.-sch. Japan, 5. 10 90

PITTSBURGH AND ALLEGHENY COM.—Allegheny, 2d, Aux., Petchahuri hosp., 10 75; McClure Ave. S. S., dime off., 24; Bellevue Aux., sch'p Oroomiah, 15; Canonsburg Aux., for L. M., Yokohama hld'g and 11 per cent. advance, 39; Hebron S. S., dime off., 7; Hoboken S. S., dime off., 10 50; Monongahela City S. S., dime off., 9 40; Pittsburgh, 2d, Aux., 150, S. S., dime off., 12 47; Pittsburgh, 3d, Aux., miss'y Tokio, 109 52; Pittsburgh, East Liberty, Aux., miss'y Kolhapur, 18 43; Pittsburgh, Lawrenceville Aux., miss'y Etawah, 128; Tarentum Aux., 25; Young Ladies' Branch, Chieng Mai, 192. 751 07

ST. CLAIRSVILLE.—Bellaire, 2d, S. S., dime off., 4; Buffalo Aux., 12; Cadiz Aux., day-sch. Canton, 45; Cambridge Aux., sch'p Dehra, 20; Crab Apple Aux., 87 19, Mission Gleaners, Chieng Mai, 2 50; Concord

Aux., B. R. Lahore, 31; Lore City Aux., 5 50, Band, 2 50; Mt. Pleasant Aux., missionaries, 25, Little Gleaners, Chieng Mai, 8 28, Women and Children, same, 3 50; New Athens, Y. L. B., Chieng Mai, 25, organ, 11; New Castle, 2 45; Nottingham Aux., miss'y Chefoo, 35, United Workers, 3 35; St. Chairsville Aux., 50, Coral Gatherers, in mem. Bertie Alexander, Chieng Mai, 35. 408 27

St. Lawrence.—Adams Aux., 22 61; Cape Vincent, 19; Oswegatchee, 1st, Aux., 35; 2d, 12 50 (89 11), miss'y Futtehgurh; Brownville Aux., sch'p Sidon, 25; Oxbow, Do What You Can Bd., 4, Miss Laidlaw's class, 1 50, Chieng Mai. 119 61

Shenango.—Clarksville Aux., sch. Lahore, 40 60, miss'y Siam, 7 15; Leesburg Aux., sch'p Japau, 23; Little Beaver Aux., miss'y Siam, 15; Neshannock Aux., 1; New Brighton Aux., work Nez Perces, 34, sch'p Gahoon, 12 50; New Castle, 2d, Aux., miss'y Siam, 20 50; Slippery Rock Aux., same, 15 30; Sharon S. S., sch'p Kolhapur, 25; Westfield Aux., miss'y Siam, 47 65. 241 70

Washington.—Burgettstown, Golden Chain Bd., sch'p Canton and Chieng Mai, 31 75, Mrs. Patterson's class, work Zacatecas, 5, med. fund, 5; Cross Creek Aux., miss'y India, 50, Loring Bd., sch'p Yokohama, 30; Cross Roads Aux., sch. Lodiana, 16; Frankfort, Miss Rockwell's class, Lodiana bld'g, 6, Chieng Mai, 2 25; Forks of Wheeling Aux., miss'y China, 25; Cove Ch. Aux., 10; Hookstown, Miss Morton's class, Chieng Mai, 1; Upper Buffalo Aux., miss'y China, 62 50, S. S., dime off., 16; Washington, 1st, Sewing Soc., miss'y India, 75, 11 per cent. advance, 9 85, tr. sch. Japan, 3, Cornes Bd., 3 sch'ps Mynpuric, 25, 11 per cent. advance, 6, June Rose Buds, Chieng Mai, 10 62; Wellsburg Aux., miss'y India, 17, S. S., dime off., 6 90; West Alexander Aux., miss'y China, 75; West Union Aux., miss'y Syria, 12; Wheeling, 1st, Aux., miss'y India, 81 32, Sidney Ott Bd., miss'y Syria, 33 24, Laughlin Bd., sch'p Ningpo, 5. 620 43

Washington City.—New York Ave. Ch., Youths' Miss'y Soc., F. S. Williams' sch. Canton, 100 00

Wellsboro'.—Beecher's Island Ch., Catrine Bd., 6; Coudersport Aux., 6 67; Elkland, 6 67; Farmington, 6 67; Osceola, 6 20; Tioga, 5 20—all for sch. Syria, 37 41

Westminster.—Bellevue Aux., sch. Saharanpur, 50, Bd., miss'y Nez Perces, 24 94; Centre Aux., 35 50; Chestnut Level S. S., hal. for Chieng Mai, 5 81; Lancaster Aux., miss'y Nez Perces, 100, Y. L. B., 25, sch. Nanking, 12 50; Moneghan Aux., 12 90; New Harmony Aux., 27 35, Bd., 2 20, miss'y; York, Niles Bd., miss'y Africa, 48 60. 344 80

[Omitted in December *Woman's Work*, Union Aux., for sch. Lahore, 33.]

West Virginia.—Elizabeth Aux., 7; Morgantown, Anna Hunter Bd., 8 28; Parkersburg, 1st, Palm Bearers, 2 25; Ravenswood, 13 75; Spencer Aux., 8 50; Winfield, 3 25—all for zenana visitor Lahore. 44 72

Wooster.—Belleville Aux., 12; Canal Fulton Aux., sch. Saharanpur, 7 42; Millersburg Aux., 18; Plymouth Aux., B. R. Lodiana, 20. 57 42

Zanesville. — Dresden, Mercy Drops, 5; Mt. Vernon Aux., 15 35; Roseville, 5; Zanesville, 1st, Aux., 11, Miss Johns' class, 3 24; Putnam Aux. (thank-off., 13 50), 28 70 (68 29), for med. miss'y, Mrs. Potwin, Oroomiah hosp., 25. 93 29

Legacies.—Philadelphia, estate of Miss Jane H. Faires, dec'd, 200; Interest on Lapsley legacy, 50. 250 00

Miscellaneous.—Apalachin, N. Y., two little boys' mite-box, Africa sch'p, 3; Astoria, Or., Mrs. M. C. Flavel, 2 05; Bainbridge, O., class No. 4, Africa sch'p, 1 50; Boiling Springs, Pa., Elliott Middleton, 65 cts., Robert Middleton, 40 cts., Chieng Mai; Coburg, Ont., Velyien, Connie and Ernie Henderson, Chieng Mai, 1; Downingtown, Pa., Mrs. E. J. Tutton, Yokohama bld'g, 5; Doylestown, O., a friend, same, 10; Gilmore's Mill, Va., ten little children, tr. sch. Japan, 3 35; Hogestown, Pa., Miss Carrie Clendenin, Corea, 5; Honeybrook, Pa., M. B., Lodiana bld'g, 10; Huntingdon, N. Y., sale of memoirs of Mrs. Ballagh, 1 25; Ipswich, Mass., Miss M. E. Mourer, 1; Kingston, Pa., Mrs. H. H. Welles, Yokohama bld'g, 10; Lancaster, Pa., Miss M. A. Barr, 40 cts.; Memphis, Tenn., Alabama S. S., Lodiana sch.,

18 18; New Bloomfield, Pa., Robbie McClean's mite-box, 50 cts.; New York, Miss A. H. Clark and sister, Yokohama bld'g, 20; Anonymous, "for For. Miss. anywhere," 5; Miss M. T. Cochcroft, Africa sch'p, 40; Oswego, N. Y., col. by Mrs. H. Sivers, Chieng Mai, 10 15; Perth Amboy, N. J., Charles K. Seaman, 3 80; Philadelphia, E. W. S., thank-off., 5; W. G., thank-off., Laos, 5; Pittsburgh, Pa., Mrs. James Laughlin, Yokchama bld'g, 40; Pottsville, Pa., Mrs. M. E. Lawson, dime off., 60 cts.; Rochester, Pa., Mrs. H. J. Chandler's mite-box for 1884, 3; Sandy Lake, Pa., Laurena M Clingan, Chieng Mai, 25 cts.; St. George's, Del., Mrs. J. C. Hurlock, Yokohama bld'g, 25 · Sugar Run, Pa., Mrs. T. B. Young, Chieng Mai, 2; Steep Brook, Mass., O. S. C. Arnold, Yokohama bld'g, 10; Tunkhannock, Pa., Mrs. Helen D. Mills, same, 20; Washington, Pa., A., miss'y India, 9 05; Washington, D. C., a little girl, Chieng Mai, 50 cts.; Woodbury, N. J., Mrs. H. B. Gildersleeve, 25, Mrs. S. M. Roe, 5, Yokohama bld'g; Wyoming, Pa., Tom, Sarah, Harriet, Lydia and Ellen, dime off., 1: A friend, med. fund, 20; Two friends, Yokohama bld'g, 50; Sale of Historical Sketches and Leaflets, 77 95. 451 58

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| Total for January, 1885, | $8,532 07 |
| Previously acknowledged, | 37,994 68 |
| Total from May 1, 1884, | $46,526 75 |

MRS. JULIA M. FISHBURN, *Treasurer*,
Feb. 2, 1885. 1334 Chestnut St., Philadelphia, Pa.

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# W. P. B. M. of the Northwest.

ROOM 48, MCCORMICK BLOCK, CHICAGO, ILLINOIS.

## *PASSAGES OF SCRIPTURE.*

TO BE READ AT THE MONTHLY MEETING IN MARCH.

Luke x. 31–38. *Golden Text for the Month.*—"And the second *is* like, *namely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these" (Mark xii. 31).

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THE Fourteenth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in the Second Presbyterian Church, Chicago, Ill., April 22 and 23. Notice of the missionaries to be present, etc., will be in the next number.

At the meeting in Milwaukee last year, it was announced that "in order to print our Annual Report in season for the meeting of the General Assembly, the Presbyterial Reports must be sent to Room 48, McCormick Block, April 10. Any reports received after that date will be omitted in the future."

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## *NEW LIFE MEMBERS.*

Miss Emma H. Judson, Galesburg, Ill.
Mrs. J. R. London, Onarga, Ill.
Meridcth Love, Peoria, Ill.
Miss Nellie McFarlane, Morris, Ill.
Mrs. A. E. Walters, Honesdale, Pa.
Miss Lillie White, Lapeer, Mich.

## *NEW AUXILIARIES.*

Chicago, Ill., 2d Ch. S. S.
Hamilton, Ill., Earnest Workers.
Macomb, Ill., Young Ladies' Bd.
Neola, Iowa.
Rushville, Ill., Children s Christian Bd.
Saline, Mich., Mission Bd.

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## *Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Jan. 20, 1885.*

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Lebanon, 9; Sparta S. S., 1 25. 10 25

BELLEFONTAINE.—De Graff, 8; Marscilles, Siam, 15. 23 00

BISMARCK.—Chefoo sch'p, 30 00

BLOOMINGTON.—Bement, 5; Bloomington 1st, 25; Chatsworth, S. S., 5 40; Clinton, 15; Gilman, 15; Heyworth, 10; Hoopeston, 5; Minonk, Syria, 8; Onarga, 25; Philo, Lodiana sch'p, 10; Piper City, 6 10; Potomac, 6; Rossville, 1. 136 50

CAIRO.—Centralia, Morning Stars, Laos, 18 75; Du Quoin, 23 12; Olney, 12 96; Band, 10; Salem, Dew Drops, 5; Wahash, 5. 74 83

CEDAR RAPIDS.—Anamosa, S. S. M. B., Sac and Fox Miss., 8 10; Blairstown, 2 50; Coe College, 5 40; Mt. Vernon, Y. L. B., 5. 21 00

CHICAGO.—Arlington Heights, S. S., 40; Chicago, 1st, 157; S. S., education of girls in India and China, 200; 2d, Tahriz sch., 91 95; 4th, sal. Miss Anderson, 41; Mothers' Mite Soc., 8 48; Howe St. Mission, Bible Class, tr. sch. Canton, 15; 6th, 36 35; Jefferson Park, 50 both sal. Miss Downs; 8th, 31 73; Evanston, S. S., Syrian sch., 20; Hyde Park, Persian sch., 40; Joliet, Central Ch., 23 05; S. S., 5 36; Lake Forest, 5; Y. P. S., 18 03; Peotone, 20. 802 95

CRAWFORDSVILLE. — Bethany, 20; Dayton, 5; Frankfort, 20; Thorntown, 4 all sal. Mrs. Van Hook; Crawfordsville, Centre Ch. S. S., Lodiana sch'p, 45; Shanghai sch'p, 25; Attica, Tripoli sch'p, 30; Dayton, Lodiana sch'p, 15; Eugene, 4; Frankfort, 16 52; Lafayette, 1st, sal. Mrs. Warren, 50; 2d, Siamese teacher, 12; A. Louise and Josie Falley, Persian sch., 3; Lexington, 10 40. 259 92

DAYTON.—Oxford, Western Female Sem. Union M. S., 62 65; By sale of "A Brief Record," 25. 87 65

DENVER.—Greeley, 25 00

DETROIT.—Ann Arbor, 50; Detroit, Fort St. Ch. S. S., Bangkok sch'p and nat. tea., 160; Y. L. S., sal. Miss Bassett, 350; A friend, Miss Dean's work, 30; Pontiac, 41 24; Saline, S. S., expenses Miss Nielson, 10 04. 641 28

DUBUQUE.—Dubuque, Miss Mary A. Pollock, Lodiana sch'p, 30 05

FORT DODGE.—Lady in Sioux City, 5 00

FORT WAYNE.—Fort Wayne, West Wayne S. S. and M. B., 5; Goshen, Persian sch., 3; Shanghai sch'p, 10; Laos, 12; Lima, 10. 40 00

FREEPORT.—Belvidere, 40 25; Freeport, 1st, 25; Galena, 1st, Miss Ruth Corwith's Class, 4 25; Winnehago, Bd., 20. 89 50

INDIANAPOLIS.—Indianapolis, 2d, Y. L. M. S., Petchahuri sch'p, 25 00

IOWA.—Fairfield, Gleaners, 53 91; Kossuth, 15 35; Libertyville, Thanksgiving off., 5 50; Martinsburgh, S. S., 5 33; Mediapolis, 4. 84 09

IOWA CITY.—Davenport, African sch'p, 12 50

KALAMAZOO.—Allegan, 23; Kalamazoo, 1st, 25; Three Rivers, 2 75, all sal. Miss Nielson; Sturgis, 11. 61 75

LANSING.—Battle Creek, S. W. Wheelock, 3 15

LOGANSPORT.—Presbyterial Society, 9 75; Laporte, 16 29; Circle, 5 32; Lowell, 8; Michigan City, 20; South Bend, S. S., 25, all H. M.; Laporte, 18 33; Circle, 5 33; Valparaiso, 28, all sal. Mrs. Warren; Logansport, Broadway Ch., tr. sch. Canton, 18 25; Michigan City, S. S., 11; South Bend, 1st, Bands, Chefoo sch'p, 40; Valparaiso, Willing Workers, Rio Claro sch'p, 15; Wolcott, 12. 232 27

MADISON.—Kilhourn, sal. Miss Dougherty, 10; S. S., 5; Madison, Mary Camphell Bd., Laos, 12 50. 27 50

MANKATO.—Mankato, S. S., 4 00

MATTOON.—Vandalia, 12 50

MAUMEE.—Defiance, Willing Hearts, 10; Eagle Creek, 5. 15 00

MILWAUKEE.—Milwaukee, Immanuel Ch., S. S., Laos, 50 00

MUNCIE.—Muncie, Ningpo sch'p, 8; New Hope, 1 25; Peru, 13 07. 22 32

OMAHA.—Bellevue, Bd., 10 95

OREGON.—Eugene City, 12 50

OTTAWA.—Aurora, S. S., pupil in India, 6 25; Mendota, Dehra sch'p, 30; Morris, Willing Workers, 25; Oswego, 10; Rochelle, Oroomiah hosp., 25. 96 25

PEMBINA.—Bathgate, Y. L. Charlotte Ouisconsin Bd., Japan hld'g, 40; Grafton, Busy Gleaners, Lodiana sch'p, 15. 55 00

PEORIA.—S. S. Christmas offerings—Canton, 11 30; Farmington, 3 57; Galesburg, 8; Knoxville, Whatsoever Bd., 10; Lewistown, S. S. and Bd., 20; Peoria, 1st, E. R. Edwards Bd., 14; Little Lights, 4 10;—Dunlap, 5 20; Elmira, 4 40; S. S., 8 35, all sal. Mrs. Winn; Farmington, Chefoo sch'p, 10; Galeshurg, Pearl Seekers, 3, Laos, 11, Lodiana sch'p, 30 (44); Green Valley, 6 25; Rural Gleaners, 19 25, both Laos; Lewistown, Ambala sch., 18 90; S. S. and Bd., 6 10; Peoria, 1st, 16 10; Little Lights, 2 65; E. R. Edwards Bd., 10 22; 2d, 11: Light Bearers, Teheran sch'p, 10; Grace Ch., 8; Princeville, nat. tea. India, 25. 276 39

PUEBLO.—Colorado Springs, 25 00

ROCK RIVER.—Aledo, sal. Mrs. Bergen, 25; Morrison, Willing Helpers, Rawal Pindi sch., 17 65; Rock Island, Central Ch. Bd., 18; Sterling, Dehra sch'p, 14; Benita, 2. 76 65

SAGINAW.—Bay City, Oroomiah, 7 50; Cato, 19; East Saginaw, 10; Little Mites Bd., 9 50; Little Flock Bd., 9 50; Flint, Syrian schs., 25; Lapeer, Oroomiah hosp., 25; Mt. Pleasant, Busy Bees, Laos, 5; Vassar, 7; West Bay City, sal. Mrs. Hayes, 8 50; S. S. B., Chefoo sch'p, 27 50; Smith and Munro B., Tripoli sch'p, 25. 178 20

ST. PAUL.—Hastings, 12; Minneapolis, Westminster Ch., African student, 50; Andrew Ch., San Francisco sch'p, 24; Bloomington Ave. Ch., 17; 1st, Shanghai sch., 28 73; Red Lake Falls, Bd., 6 74; St. Cloud, 16 52; Bd., 1 21: St. Paul, 1st, Wayside Gleaners, Persian sch., 5; House of Hope Ch., 25; L'Etoile du Nord, work at Chefoo, 50; Central Ch., 32 60. 268 80

SCHUYLER.—Appanoose, 26 25; Bardolph, 10; Christmas gift for Medical Missions, 40; Clayton, 16; Ebenezer, 10; Hamilton, Earnest Workers, 17; Monmouth, 18; Mt. Sterling, 25; Earnest Workers, 50; Sciota, Mrs. Jane M. Painter, Benita sch'p, 20. 232 25

SPRINGFIELD. — Jacksonville, 1st, Gwalior sch., 50; S. S., Rio Claro sch'p, 30; Central Ch., Syrian sch., 25; Westminster Ch., Rio Claro sch'p, 37 80; Portuguese Ch., 50; Pisgah, Laos, 20; Springfield, 2d, S. S., Dehra sch'p, 50; Y. L., Laos, 50; Virginia, 7 30. 320 10

VINCENNES.—Evansville, Walnut St. Ch., The Messengers, Laos, 7 25; Princeton, 5; Upper Indiana Ch., 7; Vincennes, 9 65; Washington, 2d, 25. 53 90

WINNEBAGO. — Auburndale, S. S., 3 60; Fond du Lac, S. S., 12 10. 15 70

MEMORIAL.—By sale of Memoir of Titus Coan, 4 00

MISCELLANEOUS.—Sale of mittens, 3; Interest on Medical Fund, 57 71; on Hospital Fund, 104 46; "T.," part thank-off., for special mercies, for W. W. for W. in India, 5; A friend, 10; Newton, Kan., Wide Awake S. S., 5 35; Elmira, N. Y., Mrs. Ralyea, 40 cts.; Brooklyn, N. Y., Harriet A. Dickinson, 8; Santa Paula, Cal., H. M., 2 50; Halstead, Kan., Annie McFarland, 6; By *Interior* subs., Newton Ch., Ill., 1; Champaign, Ill., 1; Belvidere, Ill., 1; Mrs. H. M. Humphrey, 1; For publishing of Report and Letter, Princeville, Ill., 1; Peoria Pres., 1; Lincoln, Ill., 20 cts.; Sale of leaflets, 23 08; Sale of Historical Sketches, 4 25. 235 95

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|---|---|
| Total for month, | $4,688 65 |
| Previously acknowledged, | 21,853 68 |
| From April 23 to Jan. 20, | $26,542 33 |

Hopkinton, Iowa, W. M. S., sent a box of Christmas gifts to the Sac and Fox Mission, valued at $10. Lansing, Iowa, W. M. S., also sent one to the same Indians.

MRS. C. B. FARWELL, *Treasurer*,
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CHICAGO, ILL., *Jan.* 20, 1885.

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### MISSION FIELDS AND SUBJECTS FOR MONTHLY CONCERT.

| | | | |
|---|---|---|---|
| JANUARY | General summary. | JULY | N. A. Indians. |
| FEBRUARY | China. | AUGUST | South America. |
| MARCH | Mexico. | SEPTEMBER | Japan. |
| APRIL | India. | OCTOBER | Persia. |
| MAY | Siam and Laos. | NOVEMBER | Chinese in California. |
| JUNE | Africa. | DECEMBER | Syria. |

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